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Three Unpublished Inscriptions Concerning the Devabhājus of Patan

Aishvarya Dhar Sharma

In this paper I publish three hitherto unpublished inscriptions of the Malla period which provide us with some information about the Devabhāju Brahmins of Patan.

The Devabhājus bear the Sanskrit appellation *Rājopādhyāya*, which means the preceptor of the king. Being preceptors of the Malla kings of the Kathmandu Valley, they are known by this appellation. Even now the Devabhājus officiate in the social and religious ceremonies of the Śaivite Newars.

The population of the Devabhājus is too small in comparison with that of their *yajamānas*. The Devabhājus have scarcely 100 families in the three cities of the Kathmandu Valley.

No. 1.

There is the temple of Pūrṇacaṇḍī in the south of Ga Bahal. Outside the temple is a big tank locally known as *Puñcalī Pukhu* (the tank of Pūrṇacaṇḍī). In front of the tank is a ruinous old *pāṭī* where the slab of stone is set on the wall facing east. The text is in Sanskrit and Newari and the script employed is Newari. At the top of the slab before the text begins a *śivaliṅga* with a hooded serpent is carved. In the upper part of the *liṅga* Candra and Sūrya are carved and in the right and left sides of that Bhṛṅgin and Nandin are inscribed respectively. The size of the slab is 44.5 × 32 in centimetre. The date is N. S. 836.

In the first verse Śaṅkara and Bhavānī are evoked. The second verse describes Vamśīdhara Śarmā, the son of Harihara Śarmā. He is described as the reciter of the Vedas, *agnihotrin* and scholar of *kāvyaśāstra*. The last verse tells us that Vamśīdhara consecrated the image of Śaṅkara and Bhavānī on Thursday, 14th day of the bright half of Māgha, in N. S. 836.

१. १ ॐ नमः श्री भवानीशङ्कराभ्यां ॥ मृगपतिवृषभाङ्कौ भुक्तिमुक्तिप्रदौ त्रि-
२. दशदितिजपूज्यौ निष्कलंकाङ्गदोषौ । अखिलभवननाथौ भक्तिहृत्पूर्ण-
३. कुम्भौ कृतकलुषविनाशौ तौ भजाम्यऽद्विजेशौ ॥ ॥ विप्रो वंशीधरोऽसौ हरि-
४. हरतनयस्सत्यवादी सुधीमान् विध्युक्तव्यक्तिवेदध्वनिहतदुरितस्सा-
५. धुलोकप्रसंगः । ब्रह्मध्यानैकचित् प्रथितगुणपटुष्काव्यशास्त्रार्थविज्ञ-
६. स्तेजो धौर्म्यषितुल्यो द्विजकुलतिलको भासते स्माग्निहोत्रः ॥ ॥ रसाऽ-
७. नलेभे तपसा बलक्षे तिथौ गिरीशस्य गुरौ दिनेऽस्मिन् तयोऽप्रतिष्ठां कुरुते स्म भ-
८. क्त्या जनाश्रयेऽत्यन्तमनोहरे सः ॥ ॥ अतः परं देशभाखा लिख्यते ॥ ॥ श्रेयोऽ
९. स्तु संवत् ८३६ माघशुक्लचतुर्दशी पुण्यानक्षत्रे आयुष्मानयोगे बृहस्पतिवासरे
१०. श्व कुन्हु वंलानिह्या द्विजवर अग्निहोत्र श्रीवंशीधल देवशर्माण स्वपत्नी ली-
११. लावती ब्राह्मणी स्त्रीपुरुषसन् वंलापुष्टुलिसि वंतास थव अजाजु भोजर्यास-
१२. हदेवन हडवस दयकं तथा फले जीर्णोद्धार याडाओ श्री ३ भवानीशङ्करमूर्ति
१३. प्रतिष्ठा यास्यं स्थापना याडा दिन जुलो ॥ ॥ पुनर्भाखा वर्षबन्धनस देवपूजा याय-
१४. माल जु १ पूजाभंडिल पंचामृत धूप बीप निशराव जु १ प्रोहितयात ॥ जाके
१५. फं १ ॥ पूर्णमा पति पूजा यायमाल ॥ पूर्णचण्डिस वर्षबन्धन कुन्हु पूजा याय-
१६. माल ॥ गाडबाहालयात्रास ज्यावलयातस पूर्णचण्डिया यात्रास श्व स्व यातसं मत ५ च्छोयके-
१७. माल पूर्णचण्डिया यात्रास दान बियमाल फं २ सियाबजि रा कुड १ स्वात प्र २ पालु प्र
१८. १ घलिपात ४ कुड २ बजिवाले श्वते दान बियमाल ॥ श्वतेया साक्षी स्वपुत्र श्रीमु-
१९. ररीधर स्वगोत्र श्रीगंगानन्दन श्रीलक्ष्मीनन्दन श्रीशिवनन्दन श्वते दृष्ट-
२०. साक्षी जुलो ॥ श्व फले देव त्वहो सुनान स्यनकलसा पञ्चमहापातक
२१. लाक जुलो सुनान निदान या-
२२. तसा उत्तरोत्तर जु-
२३. लो ॥ शुभमस्तु ॥

बु रो २ पुराण खोल श्वया बलशाणन

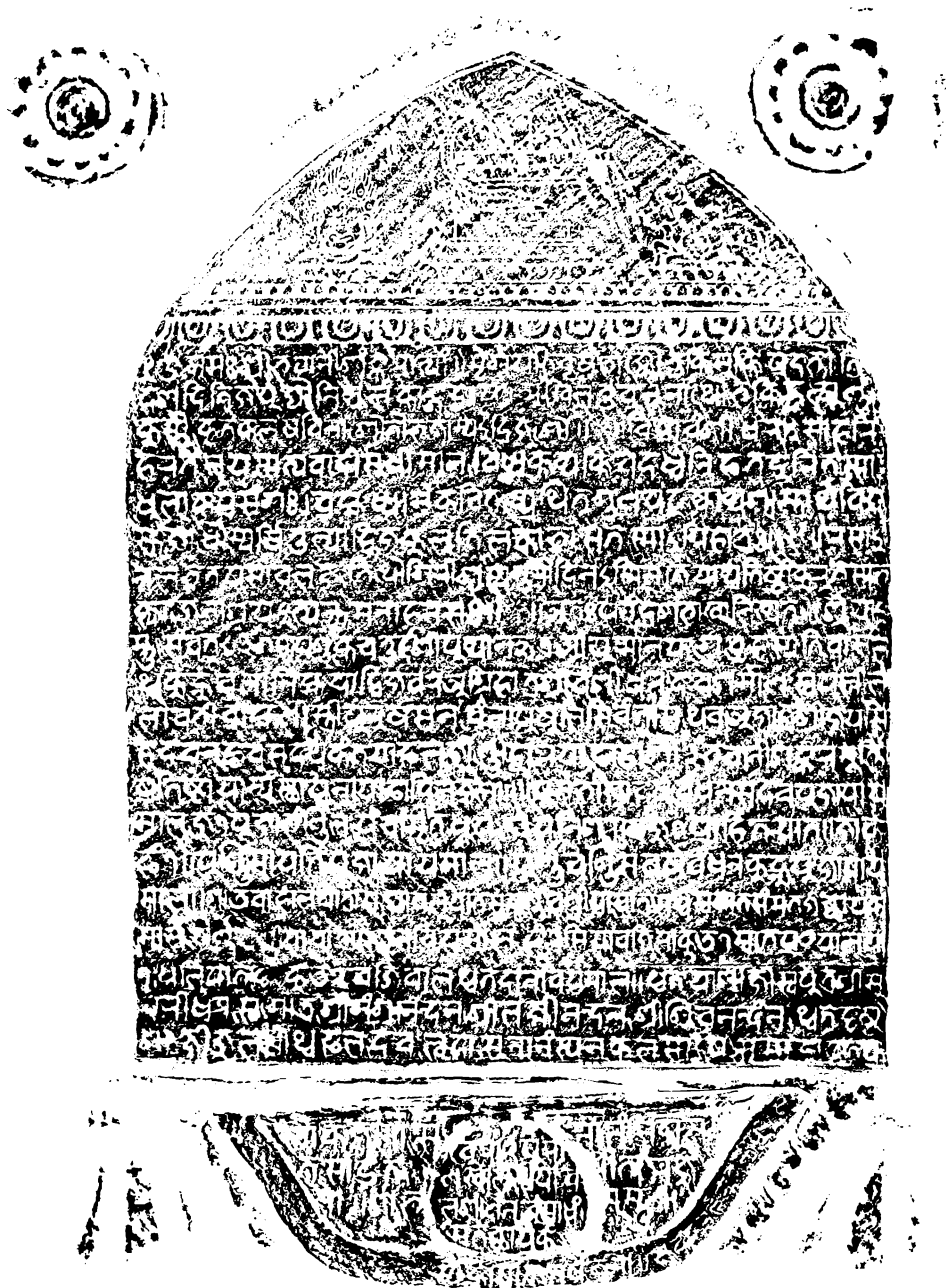
बुसाधं मत च्छोयके । स्यल्लोयात नपं

जुरो ॥ सेवक रत्नराज स्त्रीपुरुष ॥

Translation of the Newari Portion

Let it be auspicious.

On Thursday, Āyusmān Yoga, Puṣya Nakṣatra, the fourteenth day of the bright half of the month of Māgha in the year 836. ŚrīVamśīdhara Devaśarmā, an *agnihotrin* Brahmin living in the locality called Vamlānimha, along with his wife Līlāvātī Brāhmaṇī, repaired the *Phale* on the eastern side of the tank called Vamlāpukhuli built by his late grandfather ŚrīJayasimhadeva and also consecrated an idol of ŚrīBhavānī-Śaṅkara.



Again in the local language :

On the anniversary day one has to observe the worship of the deity with one set of *pūjā* offerings with *pañcāmṛta*, incense and lights and has to give in charity one set of *niṣarāva* (a plate of beaten rice with confection in the form of bread) and $1\frac{1}{2}$ *pāthī* measure of rice to the priest. The deity has to be worshiped every full moon day. On the anniversary day, the goddess Pūrṇacaṇḍī has to be worshipped and on other three occasions, i. e. on the day of [chariot] festival [of Matsyendranātha] in Gāḍabāhāla, on the day of [chariot] festival [of Matsyendranātha] in Jyāvala and also on the day of the festival of Pūrṇacaṇḍī, one has to burn lights. On the day of the festival of Pūrṇacaṇḍī, the following materials are to be given in charity, viz. two *pāthī* measure of popped rice called *Siyābaji*, one *kuda* full of meat, two *pra* measure of soyabean, one *pra* measure of ginger, four potfuls of curd and two *kuda* of beaten rice both mixed.

Witnesses for this are the following— His own son Muralīdhara. Śrī Gaṅgā-nandana, ŚrīLakṣmīnandana, ŚrīŚivanandana all of his own gotra.

In case somebody does harm to the *phale*, the image of the deity and the stone paved he will incur the five kinds of heinous sins. On the other hand if anybody will take care of these he will have prosperity.

Let it be auspicious.

With the income of the two ropanis of land called Purāṇa Khola one should burn lights on the anniversary day, and also should do the necessary repair work. Ratnarāja and his wife are to be the care-takers.

No. 2.

The slab of stone is now lying on the ground floor of a private house in a quadrangle of Mahādeva Nani, Vala Tole, Ga Bahal. The text is in Sanskrit and Newari and the script employed is Newari. At the top of the slab before the text begins *Veṇudhara* Kṛṣṇa is carved in *Tribhaṅga* posture. The size of the slab is 48 X 33 in centimetre. The date is N. S. 866.

In the first verse Kṛṣṇa is invoked. The second verse describes Harivaṁśa Śarmā¹ belonging to Garga Gotra. He is described as a great poet and scholar of *vyākaraṇa*, *kośa*, *sāhitya*, *purāṇa* and other śāstras. The third verse is devoted to the description of Rājaguru Parśurāma Śarmā who was the son of Harivaṁśa

¹ A Newari-Sanskrit wordbook in verse by Harivaṁśa Sarmā is being edited by Thakurlal Manandhar and will soon be published by the Nepal Research Centre.

Sarmā. He was proficient in dance. In the fourth verse Parśurāma's son Cakrapāṇi Śarmā is described. He was scholar of *nāṭyaśāstra* and devotee of Viṣṇu. The fifth verse describes Cakrapāṇi's wife Lakṣmī and their daughter Kuleśvarā. The last two verses tell us that Cakrapāṇi consecrated the image of Kṛṣṇa and a *jaladroni* (water spout) with the golden tap, on Wednesday, 5th day of the bright half of Jyeṣṭha, in N. S. 866 when *ayutāhuti* (The offering of ten thousand homa) was performed and distribution of cloth and money was made.

१. ॐ श्रीकृष्णाय नमः ॥ सत्राणदुष्टगणनाशतनूप्रसूतं यो-
२. गीसमाहितसमाधिपथानुगम्यं । गोपीमुखंबुजलस-
३. द्रममाणभृङ्गं कृष्णं नमामि महिमाकलितं त्रिलोकं ॥
४. गगर्गन्वयेभूद्धरिबंशशर्मा दयादंशीलः किल साधु-
५. रासीत् । महाकविव्याकरणादिकोष साहित्यशास्त्रादि-
६. पुराणविज्ञः ॥ तस्यात्मजोभूद्विजपशुरामः ख्यातः पृ-
७. धिव्यामिव नृत्यनाथः । विचक्षणो राजगुरुगुणाढ्यः स्व-
८. धर्ममागर्गानुगतस्वभावः ॥ श्रीचक्रपाणिस्तनयोय
९. तस्य बभूव नानानटशास्त्रविज्ञः । स्वकर्मधर्मवृत्तपुण्य-
१०. युक्तो भक्त्यान्वितो विष्णुपदारविन्दे ॥ तस्य पुण्यवती प-
११. त्नी धर्मकारी पतिव्रता । नाम्ना लक्ष्मी समाख्याता त-
१२. त्पुत्री सा कुलेश्वरा ॥ संवत्सरे स्कन्दरसेभयाते ज्ये-
१३. ष्ठे सिते नागतिथौ बुधेस्मिन् । हुत्वायुतेराहुतिसद्वि-
१४. धानं जनाश्रयेत्यन्तमनोभिरामे ॥ सुवर्णचूडे जलधे-
१५. नुयुक्ते बत्तेन वस्त्राण्यपि दक्षिणाभिः । कृष्णस्य मूर्ते
१६. जगदाश्वरस्य ह्यकारि तेन प्रतिमा प्रतिष्ठा ॥ ॥
१७. अतः परं नेपालभाषा ॥ सं ८६६ ज्येष्ठमासे शुक्ल-
१८. पक्षे पंचम्यां तिथौ पुण्यनक्षत्रे वृद्धियोगे बुद्ध-
१९. वासरे एतस्मिन्दिने ओरानिह्यतोरया
२०. पशुरामपुत्र श्रीचक्रपाणिशर्मणसन गा-
२१. दबाहारतोरस सतर धर्मशारा दय-
२२. कं अहोरात्र यज्ञ यास्यं श्री ३ कृष्ण-
२३. मूर्ति दयकं प्रतिष्ठा याडा दिन शुभ ।

Translation of the Newari Portion

On Wednesday, Vṛddhi Yoga, Puṣya Nakṣatra, the fifth day of the bright half of the month of Jyeṣṭha in the year 866, Cakrapāṇi Śarmā, the son of Parśurāma living in the locality called Omṛānimha Tora consecrated an idol of Kṛṣṇa and a *dharmasālā* at Gādabāhāra Tora by performing a yajña, for a day and a night. Let it be auspicious.

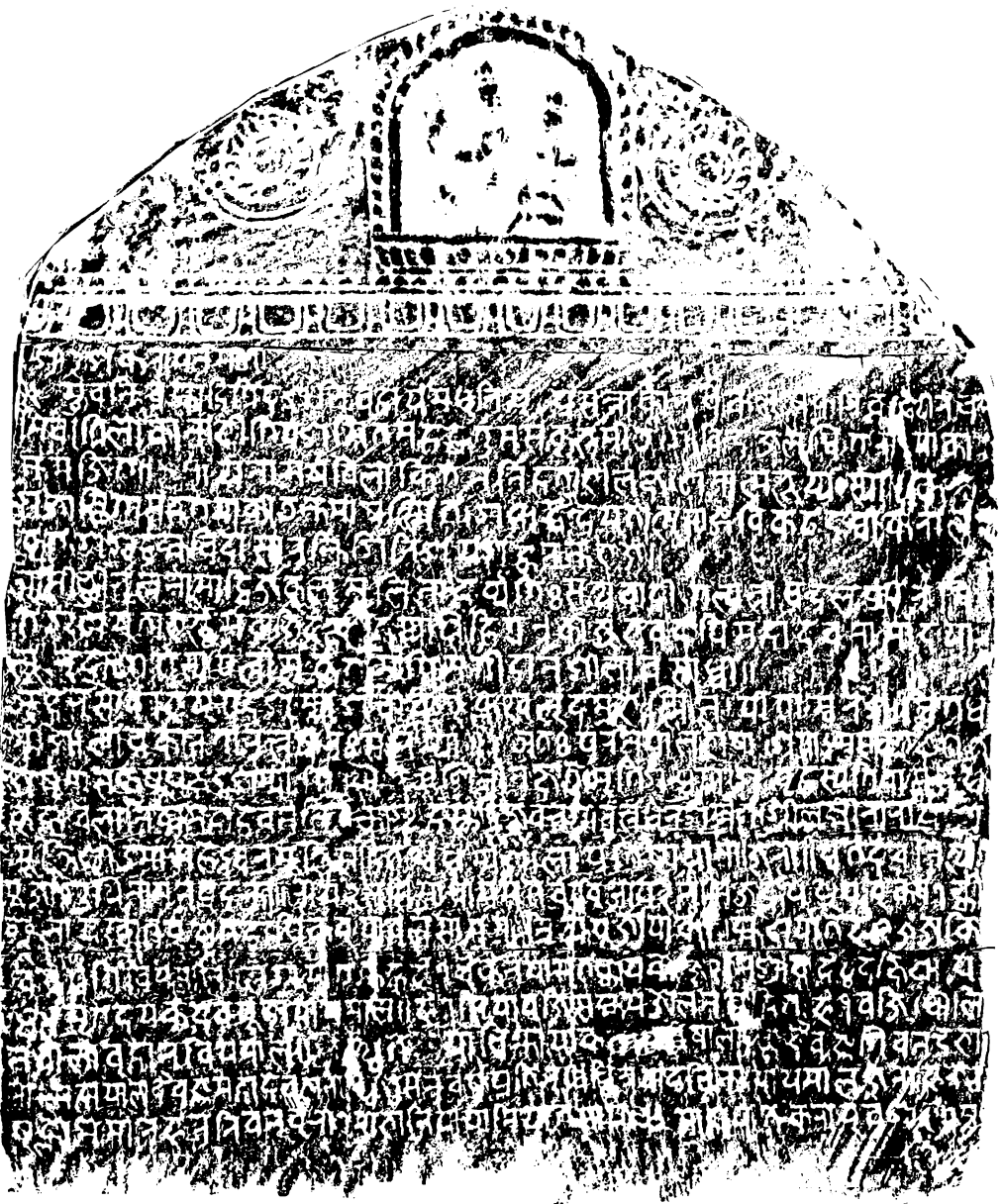


No. 3.

There is a tank locally known as Taḥ Pukhu (big tank) which is to the east of Jawala Khel and to the west of Lagan Khel. To the south of the tank there is a ruinous old *Pāṭī* where the slab of stone facing east is set on the wall. The text is in Sanskrit and Newari and the script employed is Newari. At the top of the slab an image of Umā-Maheśvara is embossed. The size of the slab is 40.5 X 31.5 in centimetre. The date is N. S. 876.

In the first and second verses Viṣṇu and Śiva are evoked respectively. The third and fourth verses tell us that Ratnadhara Śarmā together with his wife Candralakṣmī, his daughter's son Mahādeva and Mahādeva's wife Rudrāṇī consecrated the image of Viṣṇu and a *dharmaśālā* on the 10th day of the dark half of Jyeṣṭha when the moon was in conjunction with the asterism Aśvinī in N. S. 876.

१. श्री ३ शंकराय नमः ॥
२. स्तुवन्ति ब्रह्मादित्रिदशनिवहा यं मधुरिपुं प्रसन्नाकारं बं कलुषकरिकण्ठीरव-
३. मित्र । त्रिलोकानां भीतिप्रशमितमहद्वेतुमसकृत्तमीडे गोविन्दं जलधितनयाका-
४. न्तमजिते ॥ ॥ येनामर्षविलोकितेन निहतो भालेक्षणेनात्मभूर्यस्या केन
५. गजा स्थिता सह तथा क्रीडन्तमीषत्स्मितं । गङ्गाद्धेन्द्रयुतोत्तमाङ्गविकटं दर्वीकराल-
६. कृतं शश्वद् ब्रह्मविदो स्मरन्ति गिरिशं यं शङ्करन्तं भजे ॥
७. आसीच्छीरत्ननामा द्विजकुलमलिनाहर्षतिः सत्यवादी तत्पत्नी चन्द्रलक्ष्मी नमि-
८. तगुणयुता भर्तृसेवातिदक्षा । तस्या दौहित्र एको ह्यभवदपि महादेवनामा दया-
९. लू रूद्राणी तस्य पत्नी सुकृतमतिमती दानशीला च साध्वी ॥
१०. अब्दे रसाशेभ्युते दशम्यां शुचावशुक्ले खलु दत्तभेऽस्मिन् । पीताम्बरेणान्वितध-
११. र्मशालां चकार तां रत्नधरः सुरम्यां ॥ अतः परं नेपालभाषा श्रेयोऽस्तु संवत् ८७६
१२. ज्येष्ठमासे कृष्णपक्षे दशम्यां तिथौ अश्विनीनक्षत्रे अतिगन्धयोगे बृहस्पतिवासरे च
१३. कुन्हु बलानिह्यमहादेवननिवन्तागृहस्थद्विजवरश्रीरत्नधरशर्मणा श्रीलक्ष्मीनारायण-
१४. मूर्ति श्रीउमामहेश्वरमूर्तिसहित च धर्मशाला प्रतिष्ठा याना जुरो ॥ श्वते देवनित्य-
१५. पूजागुधि नामन बु कुन्ता ॥ रोप २ मसिसा बायमतेव बु रोप २ नसिजह्नु यथुप बु कर्ष १ च्छी
१६. इलायख्वात बु श्वते डापिक बुया बलत्तानन नित्यपूजा याक ब्राह्मणयात फं २५ जाकि
१७. वर्षप्रति बियमाल ॥ लगनयात कुन्हु फं १ चेकनया मत च्छोयके जु २ निश्राव दं ४ दक्षिणा प-
१८. श्चामृत दयकं देवपूजा यायमाल ॥ फं १ सियाबजि सह्य जोलनसहित फं १ बजि धौलि-
१९. न वालाव दान बियमाल ॥ श्वतेया चिन्ता याक गोष्ठी षालाच्छेदेवज्ञ शिवनन्द भा-
२०. रो महापालदेवज्ञ महादेव भारो श्वतेसन वर्षप्रति अविच्छिन्न याड चिन्ता यायमाल जुरो फरे प्व-
२१. शु ह्लोने मार फरे रिवने बु रो १ रोभानि पापानि यातसा पञ्चमहापातक रायुव शुभमस्तु



Translation of the Newari Portion

Let it be auspicious.

on Thursday, Atiganda yoga, Aśvinī Nakṣatra, the fourteenth day of the dark half month of Jyeṣṭha, in the year 876. Brahmin ŚrīRatnadhara Śarmā living in Vantagrha, Mahādevanani, Valānihma, consecrated this *dharmaśālā* together with the images of ŚrīLakṣmī-Nārāyaṇa and ŚrīUmā-Maheśvara. He donated land as *guṭhī* for the daily worship of the deities. The daily worship of these deities should be carried on by the *guṭhī* and for the purpose a land measuring two *ropanis* has been donated. With the annual income from these lands viz. two *ropanis* of *masisā vāya mateva*, two *ropanis* of *Nasijalha thathupa* and one *karṣa* of *Ilāyakhavāta*, totalling five *ropanis*, the *guṭhī* should carry on the daily worship of the deities by giving 25 *pāthīs* of rice annually to the Brahmin who officiates in the daily worship. The *guṭhī* should also spend in lighting the lamps with one *pāthī* of oil on the day of festival of [Chariot] Matsyendra-nātha in Lagna two sets of *Nisrāva*, cash amounting to four *dammās* as *dakṣinā* and worship the deities together with *Pañcāmṛta*. The *guṭhī* should also distribute in charity one *pāthī* of beaten rice together with roasted and puffed rice (*siyābaji*) mixed with curd. The members of this *guṭhī* who have to look into this business are:— Daivajña Śivānanda Bhāro of Khālacchem, Daivajña Mahādeva Bhāro of Mahāpāla. They should look after this work all through the year uninterruptedly. They should also repair the *phale* and also the tank and should not covet the land lying behind the *phale* measuring one *ropani* donated for the purpose. If they do they will incur the five kinds of heinous sins. Let it be auspicious.

